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á ninguno en este mundo, alto nin bajo, nin pequeño, nin grand, é de aquel oso cuenta en el *Libro del Oso*, commo la osa perdiera sus fijos."

Hermann Knust attempts to explain this "*Libro del Oso*" in his literary and linguistic analysis of the *Libro de Los Gatos*.³ In a note to Fable xxiii he says of the *Libro del Oso*: "Vermuthlich ein dem Katzenbuche ähnlicher Apolog, über den his jetzt weiter keine Notiz vorliegt."⁴ Again, ignorant of the fact that *El Libro de los Gatos* is at least for the most part, a translation from the Latin of Odo of Cheriton and not an original Spanish work, he includes *El Libro del Oso* among other works with which he says the author must have been familiar: "Von kirchlichen Schriftstellern kannte er Augustin und Gregor, von lateinischen Autoren den Seneca, so wie er von spanischen Schriften das *Libro del Oso* erwähnt. Ausserdem muß er die *Disciplina clericalis*, *Calila é Dymna* und die *Narrationes magistri Odonis de Ciringtonia* gekannt haben."⁴ In another place, in attempting to account for the odd title of *El Libro de los Gatos*, he is struck by the analogy between this title and that of *El Libro del Oso*. He advances the theory that a whole series of similar collections of animal apologues having as titles the names of various animals may have existed. "Warum endlich die Schrift den Titel *Katzenbuch* führt, ergibt sich aus dem Inhalte nicht. Jeder andere Titel würde eben so gut passen. Vielleicht daß sich derselbe auf eine Einleitung, die wie das Ende verloren gegangen sein könnte, bezieht, welche Vermuthung der trockene, jeder Begründung entbehrende Anfang zu begünstigen scheint, wenn nicht etwa zur Zeit, als das Buch geschrieben wurde, es Sitte war, derartigen Apologen Thiernamen vorzusetzen. Man denke an das *Bärenbuch*."⁵

Knust would have avoided making numerous errors if he had consulted the original manuscript in the Biblioteca Nacional, Madrid. On comparing the passage in the Gayangos text quoted at the beginning of this article with the original, I find that the correct reading is "libro de ose" (Hosea) and not "*Libro del Oso*," as Gayangos

or his copyist wrote it. In Hervieux's text of Odo of Cheriton's fables the reading corresponds to the correct Spanish reading.⁶ Although the ms. of Odo which served as the original of the *Gatos* is apparently lost, the material afforded by the Hervieux text throws valuable light upon many obscure and hitherto unexplained passages.

I intend soon to publish a corrected text of *El Libro de los Gatos*, using the Latin versions as a basis of criticism. The fable which Hervieux numbers xxvii and which is entitled: *De Gautero Querente Locum ubi semper Gauderet* corresponds to Fable xxiii of the *Gatos*. In it I find the following passage: "Sed, si diligenter attenderet in quo lecto iacere oporteret, summo studio talia fugeret, quoniam in capite lecti stat ursa, id est mors que nemini parcit; de qua dicitur in *Osee*: Occurram eis quasi ursa raptis catulis et disrumpam interiora jecoris eorum. Sicut ursa raptis catulis ex magna ira nulli parcit, ita nec mors." The verse which Odo quotes is verse 8 of chapter xiii of the book of Hosea. It is this passage of Odo in somewhat garbled form that we find again in the old Spanish translation. It will, therefore, be seen that this supposed lost work of the Old-Spanish literature never existed.

GEORGE TYLER NORTHUP.

Williams College.

ON CERTAIN PASSAGES IN OLD ENGLISH HISTORICAL POEMS.

To the Editors of *Mod. Lang. Notes*.

SIRS:—A few minor gleanings from Sedgefield's handy edition of Old English historical poems (*Belles-Lettres Series*, 1904) may be of some interest.

1. *Brunnanburh*, 20. (*Þær læg secg manig . . .*) *werig wigges sæd*. The reading *sæd* has the advantage of securing a fine, bold picture, but is to be rejected in view of the conventional character of the combination. Cf. *hildesæd*, *Beow.* 2723; *bille gebennad*, *beadoweorca sæd*, | *ecgum werig*, *Riddl.* 6, 2. Grein, in the *Bibliothek*,

³ *Jahrbuch für Romanische und Englische Literatur*, sechster Band, Leipzig, 1865, p. 1.

⁴ *Ibid.*, p. 16.

⁴ *Ibid.*, p. 125.

⁵ *Ibid.*, p. 130.

⁶ *Les Fabulistes latins*, vol. II, *Etudes de Cheriton et ses dérivés*, Paris, 1896.

thought of 'seed,' but later corrected his error (*Sprachschatz* II, 394). That Henry of Huntingdon transliterates *werig wigges sæd* by 'bello fatigati,' may also be mentioned, though not by way of argument.

2. *Five Boroughs*, 3 ff. (*Eadmund . . . Myrce geeode . . . swa Dor sceadeþ, | Hwitanwyllesgeat, and Humbran ea, | brada brimstream*. Sedgefield changes *brada* to *bradan*, takes *brimstream* and *ea* as accusatives, and removes the commas after *sceadeþ* and *Hwitanwyllesgeat*, whereby the meaning is completely obscured. But the mss. are quite clear. The object of the clause introduced by *swa* is a pronoun *hie* to be supplied from *Myrce* 'the Mercians,' i. e., 'the territory of the Mercians.' Cf. *Eadweard's Death*, 12: (*weold . . . Walum and Scottum | and Bryttum eac . . . Englum and Sexum oretmægeum*) *swa ymbclyppað ceald[e] brymmas*; *Beow.* 93: (*eorðan . . .*) *swa wæter bebugeð*; *Elene*, 972.

3. *Eadgars Death*, etc., 13-15. The answer to the question whether bishop Cyneweard died or merely left Britain (perhaps to go to Rome) cannot be doubtful. The expression *purh gecyndne cræft* 'in a natural manner,' 'in the way of nature' (cf. *Anglia*, XXVII, 435; *Jour. Germ. Phil.* IV, 104), is decisive in favor of the former alternative. That the 'poet' makes him depart from Britain,—*of Brytene gewat*—is a little awkward, but is not the phrase merely somewhat more specific than the well-known *fæder ellor hwearf, | aldor of earde*, *Beow.*, 55? Besides *Brytene* alliterates with *bisceop*.

4. *Maldon*, 33. *hilde dælon* 'fight' does not seem to embody the original idea of 'deal out fight,' but rather to 'exchange,' or 'share fight,' as in *Beow.* 2534: *þæt he wið aglæcean eofoðo dæle, | eorlscepe efne*. See Hittle, *Zur Geschichte der altenglischen Präpositionen* 'mid' und 'wið,' 151.

5. *Maldon*, 34. *gif ge spedað to þam*. "if you can manage this" (s. v. *spedan*, 'succeed') may be accepted as a fair translation, but I think the literal meaning is 'if you are rich to that extent.' As a parallel use of *spedig*, Toller cites from *Ælfric's Colloquium*: *ic ne eom swa spedig [= dives]*, *ðæt ic mæge bigean me win*. [Skeat has advocated this view in Sweet's *Anglo-Saxon Reader*].

6. *Maldon*, 68. *Hī þær Pantan stream mid prasse bestodon*. As any light on this passage is

to be welcomed, attention may be called to Kern's discussion of *bestandan* and *prass* in *Taalkundige Bijdragen*, I, 193.

FR. KLAEBER.

University of Minnesota.

THE ENGLISH OF UNEDUCATED GERMANS.

To the Editors of *Mod. Lang. Notes*.

SIRS:—I know two old Germans, each of whom came to this country after reaching maturity, and each of whom consequently speaks an imitation of English constructed of German sounds. They learned their English under very similar conditions, without systematic study, and principally through the medium of conversation, although both read and write the language easily. I have been unable to learn of any decided difference in their environment while learning, or in their method of learning; and yet one in speaking regularly substitutes for an English letter the corresponding German character, while the other replaces the English sound by the German sound which is most nearly like it. Thus, number one insists that "Yimmy's got a yob," and number two is equally certain that "Shimmy's got a shob." Have we here a case of congenital susceptibility to visual images in the one case and to auditory impressions in the other?

R. T. HOUSE.

Central High School, St. Louis.

BRIEF MENTION.

In his address¹ on assuming the full professorship at the University of Tübingen, Dr. Carl Voretzsch gives a history of the founding and development of chairs of Romance philology in the German universities. He called attention to the fact that the first full professorship in the subject was at Halle, where Blanc received the title in 1833. Diez, it is true, was made an *Ordinarius* at Bonn in 1830, but his title was Professor of the Modern Literatures.

¹ *Die Anfänge der Romanischen Philologie an den deutschen Universitäten und ihre Entwicklung an der Universität Tübingen*. Tübingen, Verlag der H. Laupp'schen Buchhandlung, 1904.